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The
American Friend

Old Series Vol. XXXIX. No. 4 | JANUARY 28, 1932 | New Series Vol. XX. No. 4

Justice Holmes

CERTAINLY he strode forward, in all his decisions, whether with the minority or with the majority, in what he took to be the logical path of the development of law by the American people and under American traditions. Inevitably his legal philosophy involved a forward movement. Again and again he insisted that the law must be adapted to the situation of the living people whom it touched, and that the living must not be made to suffer for the shortcomings or the lack of foresight shown by their ancestors. At the same time he reaffirmed the fundamentals of equity.

Perhaps his best known and most characteristic series of decisions was that which grew out of cases brought during the World War. His pungent style and lifelong philosophy both stand out in his dissenting opinion in the case of Rosika Schwimmer, denied citizenship because she refused to promise to bear arms in defense of the United States.

"Surely," he wrote, "it cannot show lack of attachment to the principles of the Constitution that she thinks that it can be improved." And he added: "Recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than most of us do in the teachings of the Sermon on the Mount."

New York Times.

ON THE HORIZON OF THE CHRISTIAN CHURCH

AUSTRALIA ENTHUSIASTIC FOR DISARMAMENT

Very successful public meetings in five capital cities of Australia have been held in support of the forth-coming Disarmament Conference. Interested organizations have been very active in obtaining signatures to the International Declaration circulated by the International League for Peace and Freedom, with 112,000 signatures reported at the meeting held in Melbourne, December 1. These signatures were representative coming from all parties and from all classes and from every state. The motion submitted by Sir John MacFarland, Chancellor of the University, was significant: "That this meeting warmly welcomes the forthcoming Disarmament Conference at Geneva, and urges the Government to do all in its power to bring about a real reduction in the armies, navies, and air forces of the world." Mr. Scullin, the Prime Minister, made the principal address, in which he referred to reduction of expenditure on armaments by Britain and said that in a very small way Australia had followed that lead. Expenditure had been lessened, and military training was no longer compulsory. The Disarmament Conference would be a test of the sincerity, the sanity, and the humanity of the world. Dr. Lotus Coffman, President of the University of Minnesota, conveyed the sympathies of "thousands upon thousands" of Americans.

PRESBYTERIAN BODIES MOVE TOWARD UNION

Progress in the negotiations looking toward union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America, is announced by a joint committee on organic union of the two denominations, of which Dr. W. J. Reid of the United Presbyterian Church is chairman, and Dr. Lewis Mudge of the Presbyterian Church is secretary. A proposed plan of union has been completed and is being distributed to ministers of the churches for such comment as will enable the committee to formulate for presentation to the two general assemblies a complete plan for union. This plan proposes union (1) on the doctrinal basis of the Westminster confession, together with the amendments adopted in 1903 by the Presbyterian Church in the U. S. A., together with the Confessional statement adopted in 1925 by the United Presbyterian Church; and together with the Larger and Shorter catechisms; (2) on the basis of the "provisional Form of Government," the "provisional Book of Discipline," and the "provisional Directory for Worship." These documents are "provisional" in the sense that they are proposed as parts of the constitution of the united church to be in force until amended by said church when duly organized. The plan specifies that in the event of union the name of the church shall be the Presbyterian Church of America. It looks forward to 1934 as the year for the consummation of the union.

NEW BASIS FOR PEACE IN GERMAN CHURCHES

The Prussian Church, which is the largest of all Protestant churches in Germany, has issued an official statement to the ministers that "Everything must be avoided which may disturb the peace within the Christian congregations. The minister must always remember that he has to serve all the members of his congregation. Wherever he himself enters the field of politics, he must do it with reserve and moderation." In a separate paragraph the new law refers to the use of churches by political organizations, who sometimes apply for special services: "The doors of the church must be open to all who with the congregation place themselves under the authority of the gospel of sin and grace and wish to bow their knees before God in prayer. The pulpit and the service should never be misused for any side-purpose, the church should never allow demonstrations of political parties in its buildings." The economic situation in Germany continues unchanged, and the number of unemployed is still increasing. The relief work is done by semi-public committees which generally have the cooperation of private organizations and church congregations. The church apparently does better work than last year. The number of active congregations has increased. Workshops for unemployed young people are installed, or continued, as are reading rooms, lecture courses, and lunch places. In some parts of the country the church took the initiative in arranging special "fasting weeks" in which people were asked to do something special for the needy, perhaps to have only one warm meal a day so that the amount saved could be spent for charitable purposes.

ADOPT STANDARDS FOR RURAL CHILD LABOR

The trustees of the National Child Labor Committee recently adopted the standards for regulation of child labor in agriculture which are quoted below. These are to some extent in accord with suggestions made by a committee of the White House Conference on Child Health and Protection. (1) "No child should be employed during the hours when the compulsory attendance laws require his attendance at school. School attendance should be compulsory for the entire term for a child under sixteen unless he has completed the course of study available, and the school term should not be less than nine months; (2) No child under fourteen years should be employed at anytime away from the home farm, except that children twelve years of age and over may engage with their parents in light tasks for a few hours a day during a short season; (3) No child under sixteen years should be employed away from the home farm for more than eight hours in a single day; the combined hours for school attendance and such employment should not exceed eight hours in a single day; (4) No person under eighteen years should be employed in dangerous or injurious agricultural work; and minors employed in agriculture should be included under the provisions of workmen's compensation laws."

RESPONSIBILITY FOR RADIO CENSORSHIP

Responsibility for the censorship of radio programs became an open issue when the National Council on Freedom from Censorship made public on November 21 the results of a protest to the Federal Radio Commission, following the refusal of radio station W. M. C. A. and the Columbia Broadcasting Systems to permit Dr. Antonio Barcelo, former president of the Porto Rican Senate, to broadcast a speech dealing with Porto Rican independence. Evidence of this refusal, despite the offer of payment at regular rates, was presented by the council to the radio commission on November 2, with a copy of the proposed address, and a statement quoting Harry Pascoe of W. M. C. A. as saying that "Senator Barcelo's talk was violating the principle of the Federal Radio Commission." Answering the protest, James W. Baldwin, secretary of the commission, denied that that body had any power of censorship over programs broadcast by radio stations, and pointed out that the Radio Act of 1927 required that radio stations be operated "in the public interest, convenience and necessity." "That is the answer we expected," said Prof. Hatcher Hughes, chairman of the council. "We have records of numerous cases wherein responsibility for censorship has been evaded both by the station and the commission. We will use this instance of discrimination, among others, as evidence in support of a much needed amendment to the radio law this winter to end the present indirect censorship, and to give the radio the same immunities and responsibilities now attached to the press."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Upon Whom Shall Fall the Mantle of Justice Holmes?

SOMETIMES it almost seems that there ought to be some way of commanding the sun of a man's life to stand still that his contribution to progress and humanity may go on, unhindered by growing twilight and approaching darkness. Many must have felt that way on reading of the resignation of Justice Oliver Wendell Holmes from the United States Supreme Court. For thirty years his work on the Supreme Bench has breathed the spirit of true liberty and has given lustre to American jurisprudence.

It is said that a few years ago a number of representative Americans—writers and public officials of prominence—came together in an European capital when the conversation turned to a comparison of European and American personalities. It was suggested that each member of the group should write down the names of half a dozen of living Americans, men or women, whose personalities were interesting and commanding enough to be placed alongside the most eminent European leaders. When the lists were compared, it was found that at the top of each was the name of Justice Holmes. After declaring, "For the fine quality of his intellect, the depth of his learning and the breadth of his sympathies, Justice Holmes unquestionably ranks among the greatest Americans of our generation," *The American Observer,* of Washington, D. C., gives the following brief estimate of his distinguished judicial service:

"Justice Holmes ranks among the great jurists of all time. Upon the development of American constitutional law he exerted an influence which will not cease with his retirement. He stood for what is known as a liberal interpretation of the Constitution, and this reputation for liberalism is derived from his adherence to three constitutional principles. In the first place, he stoutly affirmed the right of expression. Freedom of speech and press found in him an uncompromising advocate. The second principle related to the right of Congress and of state legislatures to enact whatever legislation they saw fit within wide limits. He was willing to set aside legislative acts on grounds of constitutionality only in case the conflict was very clear. He hesitated to set his own opinion of the Constitution above that of legislative bodies, for, as he said on one occasion, 'Very early in life I came to a recognition of the fact that I was not God.' Finally, in deciding upon the constitutionality of an act he was not satisfied to quibble about the probable intention of the makers of the Constitution. He also took into account the legislative needs imposed by modern industrial conditions. By his unfailing recognition of these principles he won universal acclaim as the outstanding exponent of American liberalism in the twentieth century."

Justice Holmes' judicial approach may be summed up in the statement that, for him, the Constitution of the United States was made for man, and his developing needs, and not man for the Constitution. With exceptions here and there, of course, he was for many long years rather lonely on the Bench in this point of view; so much so that for almost a generation we had become accustomed to the legend, "Justices Holmes and Brandeis dissenting." Within quite recent times, the area of dissent has materially widened—occasionally, indeed, into an expression of majority opinion—but Justice Holmes has still been looked to as the bulwark of liberalism in the Supreme Court of the United States. It was with a very natural sense of concern and apprehension, therefore, that the news of his resignation, forced upon him by rapidly declining health, was received by those who have looked to him as the judicial palladium of American liberty. Upon whom shall his mantle fall? Here is one more heavy responsibility devolving upon President Hoover. The importance and significance of the Presidential power of appointment are rarely more clearly visualized than in the necessary choice of a Judge to succeed Justice Holmes.

Forty Eventful Years at the Editorial Helm

A CHANGE in the editorial management of the London *Friend* is of wide interest and significance among Friends everywhere as well as among those of London Yearly Meeting. While it is not as widely read outside the British Isles as it should be, *The Friend* nevertheless exerts an influence whose pervasiveness can not be measured, just as it is impossible to gauge the widespread influence of the Yearly Meeting whose activity and thought it mirrors. Furthermore, in view of the impact which English Quakerism has long made upon the civic and public life of England, and more indirectly upon that of other countries, the personnel of the editorship is not a matter of indifference even outside the membership of Friends.

A continuous editorial connection with one paper for forty years is noteworthy, especially with a religious journal. Not long ago, in making the acquaintance of a well-known American humorist, we referred to the rather striking fact that we had continued for fifteen years as editor of a church paper. Quick as a flash he retorted, "The striking thing to me is that a church paper could exist for fifteen years!" But forty years! Such is the record of service just concluded by Edward Bassett Reynolds. Since 1892, when *The Friend* was changed from a monthly to a weekly publication, he has been at the editorial helm, for the first twenty years as the associate of Henry Stanley Newman, the Editor, and for the second twenty years as Editor in his own right.

It was entirely fitting, therefore, that there should appear in the issue of December 25th, the last issue under the old regime, a leading contributed article reviewing and appraising appreciatively the editorial service which E. B. Reynolds was concluding. What a period of ferment and development has been spanned by this long editorial connection! Almost by decades one can let his mind run over the years from 1892 to 1932, and visualize the steadily widening horizon of modern Quakerism from a John Wilhelm Rowntree to a Carl Heath. That such expansion of view and service does not come except by storm and stress, no one can appreciate quite so well and so poignantly as does the Editor. Unavoidably, he must face the force of contrary winds of sentiment as he seeks to guide the editorial craft on the open sea. To have maintained an even keel and kept a forward course during this eventful period, is the fine accomplishment of the retiring Editor. As his successor says, "His is a record of which any journalist might be proud, and the whole Society owes him a deep debt of gratitude for his loyal and untiring devotion to this piece of Quaker service."

Necessarily, we turn from the former to the present and greet the new Editor, Hubert W. Peet, a vigorous and versatile journalist already well known among English Friends. In his initial editorial statement he sets forth his conception of the function of *The Friend*. After stating its more or less obvious service as "a mirror of the Society of Friends," he says there is a wider service which the Editor must render as that of "a watchman on the walls," as set out as follows in an address given in 1928 at the first Christian Press Conference at Cologne:

"He is concerned with the things which are coming. The religious journalist must always be on the lookout for new spiritual facts, new political facts, new international facts. Not only must all our life be included, but no lives anywhere must be excluded. Individuals, communities, nations, continents, cannot save themselves alone. 'We are saved only in a saved world.' Christian journals and journalists must assist in this search for Truth and in its practical working out in all departments of life. They must help men and women to take an intelligent part in the building of the world-wide Kingdom of God."

This duty of watchfulness Hubert Peet considers to be primary. He goes on to say, however, that "seriousness is not the whole of life," and that we need the troubadour and the artist, as well as the watchman, the prophet and the teacher. In his first issue, the artist appears effectively and as for the light and fanciful motif, the Editor presents a page of diverting potpourri, which concludes with this choice bit: "A twelve-year-old member on the way home from Meeting: 'Father, how is it the economists don't know what to do with the world, but the Quakers do?' "

We extend "hands across the sea" in welcoming Hubert Peet to the editorial fellowship, and with much zest anticipate following him week by week through *The Friend*.

Facing the Future

BY GERALD K. HIBBERT in *The London Friend*

THESE are bad times for Mr. Faint-Heart and Mr. Facing-Both Ways. Never have courage and sincerity been more needed than today: never have any of us now alive faced a New Year fraught with greater problems than that of 1932. Nevertheless, it *is* A.D.—"the year of our Lord." That fact makes all the difference to the Christian! The Word has become flesh, and tabernacled among us.

When things seem at their worst, there is ever one consolation: we have the sense of being "up against it." This always produces a feeling of joy. All that is best in us comes out; we delve within for new resources; and we realize increasingly our dependence on the Other-than-ourselves. "Man's extremity is God's opportunity;" it is in hardship and peril that we learn to know ourselves and to know Him.

So there is not going to be any nervousness or faint-heartedness in our midst. We are not going to run away from the conflict (even if we could!) and seek shelter in any monastery walls; no cloister will have attraction for us. We face it together; a glorious sense of solidarity with our fellows grips us; we ask no privileges for ourselves; we share the joy of common service and common suffering.

We shall have to do many unpleasant things in the coming year, whatever our station in life. We shall have to tighten our belts and develop our brains: we shall have less money to spend and more difficulties to overcome. Wherever we look, we find confusion and uncertainty, and none of us knows what his position will be in twelve months' time. An excellent thing for us when the walls of our habitation are thus shaken! Here we have no continuing city: our citizenship is in heaven, and here is a chance for us to prove what we have so long asserted. Now, if ever, we may learn the lesson to "sit loosely." Let us thank God for stirring up the nest; there may yet be a chance for the young eagles.

In what spirit are we going to face the hardships of 1932? Let us make no mistake, there *will* be hardships, and none of us will escape. How are we going to re-act to the demand for economy, for instance? Shall we meet it grudgingly, as something forced upon us at the bayonet's point? Shall we just

tolerate it, carrying on with an air of stolid indifference, self-contained, without outward repining? Or shall we "for the joy that is set before us, endure the cross?" In other words, shall we so identify ourselves with our fellows through the spirit of Christ that our supreme passion is to share their lot and so help to redeem the world through love? We need more and more of "the mind of Christ:" there lies the solution of the world's problems. I can conceive of no greater service that we can render humanity today than by prayerfully and with unveiled eyes re-reading our Gospels, and following that up with a study of John Woolman's Journal. To some it may sound dreamy and unpractical, and such advice may irritate them beyond measure; but the man or woman who thus enters into the mind of Christ and sensitizes his conscience will be a pioneer in the realm of the spirit, and it is the pioneers who blaze the trail.

It is spiritual depth that we need today. Other things we seem to have in abundance. Never has such wealth, material and intellectual alike, been poured at our feet; never have we had such knowledge, such brilliance, such scientific marvels. Yet somehow or other we seem to have lost our way, and now we are at a standstill, hesitant and perplexed. Who will show us the way out of the impasse?

* * * *

If there is one thing more than another that strikes us about the early Friends, it is that their depth of spiritual life quickened and heightened all their faculties to a marvelous degree. They became wonderfully "tendered" to one another; that is, they developed what we call a telepathic sense, in which they forestalled many of the findings of modern psychological research, and became "psychic" in the best and truest meaning of that word. They developed great gifts of practical statesmanship and common sense: in such departments as education, economics, social and industrial reform, they had visions that we today are toilfully materializing; their practical suggestions amaze us. Among other things they outlined a world-wide federation, thus anticipating by a couple of centuries the League of Nations. Their spiritual depth gave them insight into the needs of their time, and from this insight sprang clear and illuminating foresight. It need not be otherwise today. Would we produce leaders to guide us from our wilderness into the Promised Land—a Fox, a Nayler, a Penn, a Bellers—then (in the old Methodist phrase) "down on our knees," and in a new sense of the liberating and enlightening power of God find the path that is at present hid. Perhaps for the time being we have talked and argued and discussed enough: have we sufficiently prayed, and prayed together?

One would not for a moment seem to deprecate the holding of study circles, conferences, debates, and the like: these are valuable, and indeed essential. But the supreme need is undoubtedly that of clearer vision, wider outlook, and we can best get it through the quickening of our spiritual life. Thereby all our powers will be heightened and developed. Too often we put the cart before the horse.

* * * *

This brings us to the question that many of us are asking today, What is the function of the Society of Friends? Is it a club, or a glorified debating society, or a church? It may (and probably should) be all of these. It must have the social friendly element of the club; there must be a place for the full and frank discussion associated with the open forum. But it is something more than this. It is a body of men and women who put the spiritual first, who base their lives on communion with the God revealed in Jesus of Nazareth, and who feel the tremendous challenge which that revelation involves. As that challenge comes home to a man, he feels he can no longer be contented with the comfortable seclusion of his club. Also there comes a time when, for the moment, he has had enough of discussion and feels the need for action: from seeker he becomes finder, and, on finding, his one idea is to lose himself at once! God be thanked, life is not all seeking. There is a finding as well—a finding that in its turn leads to a still more fruitful search.

* * * *

As something of the love of God, of the graciousness of Jesus Christ, of the fellowship of the Holy Spirit, dawns upon us and becomes the supreme reality of our lives, we get a sense of power and peace (the one because the other) that we never enjoyed before. Surely the Church consists of those who feel this impact of God on their souls, who realize the challenge it constitutes, and who dedicate themselves to co-operate with him in the work of redeeming mankind. We ask for no formal creed: we desire no stereotyped experience: we rejoice in the glorious freedom of the spirit. But many of us believe through and through that we are not our own, that we are "bought with a price," that so far from being independent and self-sufficient "our sufficiency is of God," and that therefore our true life consists in consecrating ourselves whole-heartedly to his service. The challenge constitutes our most glorious opportunity. In fellowship with him we go forth to meet a future which can have no real terrors for us. We "greet the unseen with a cheer," for "underneath are the Everlasting Arms."

Worth Millions to Education

THE December issue of the *Journal of the National Education Association* states editorially that the "radio is worth at least $100,000,000 per year to the schools of America." This estimate is regarded as conservative and is based on the assumption that the use of radio by master teachers will increase the effectiveness of the common schools at least 5 per cent. It is thought that it can contribute much more than 5 per cent on the entire public educational budget of the United States and would amount to more than $100,000,000 a year. This widespread use of the radio, it is declared, would not only enrich the work of the classroom but—as has been abundantly proved in connection with the Ohio School of the Air—it would make a large contribution to the education of adults who listen to material which is broadcast to the schoolrooms. No one can estimate the value of this incidental learning to adults for the reason that thousands of them, when given an opportunity, review subject matter with which they were made only partially familiar during their school days. Moreover, our education has developed so rapidly that more than one-half of our grown-up population had less educational opportunities during their childhood than is now given to a child in most elementary schools. Hence the adults have the opportunity to learn entirely new subject matter from the new curriculums which are being taught. But "contrary to the best experience of all the other great civilized countries," the editorial points out, "our radio broadcasting frequencies have fallen 93 per cent into commercial hands. Educational institutions have been robbed of their channels. The rights of states to control their own channels have been ignored. The air has been filled with objectionable advertising." Working with the National Educational Association in efforts to secure a fair amount of radio facilities for educational purposes are the Department of Superintendence and the Department of Elementary School Principals; the National Congress of Parents and Teachers; the World Federation of Education Associations, and other organizations and individuals who see that the air is being commercialized and degradedly jazzed to the disadvantage of education and the other finer cultural activities.

The Protestant Church in Austria increased its membership during the last seventeen years from 175,000 to 230,000. It has ninety-five congregations as compared with sixty-five in 1914. The Protestant theological faculty in Vienna numbers one hundred and fifty students which is three times as many as in 1914.

Number Two, Derne Street

By Lyra Trueblood Wolkins

"Henceforth, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more."

THE closing of a house-door on Beacon Hill, after a gray-covered casket has been carried out in the chill hours of a December morning to be taken to a quiet country graveyard in Maine, may seem no unusual occurrence, but to many of our older Friends, abroad as well as in this country, it signified the end of an era in Quaker history. Elizabeth W. Swan, who died on Twelfth Month 14, 1931, was the last of the three Swan sisters who for nearly sixty years had made their home at No. 2 Derne Street, Boston, a home that made the deepest impression on Friends who shared its hospitality. Not again are we likely to see a household of precisely the same vivid character, strong in its faith and keenly loyal to the ideals of pioneering Quaker parents who had long since gone to their reward.

These unmarried New England women were not world figures; they had done nothing of public importance; they were not preachers or platform lecturers; they were not widely traveled, nor had they shared to any extent in the larger activities of the Society of Friends; they were scarcely even Yearly Meeting Friends, for the duties of home and business prevented their leaving the round in which their daily life was set. Yet it is safe to say that few women were better known by Friends of all the Yearly Meetings, or had come into more personal contacts with ministers, missionaries, editors, with visiting Quakers of every description and from most of the far corners of the earth.

Feeling the urge for land and dreading the effects of the changing town life of the period, a sturdy New Englander named Francis Swan set out from Methuen, Massachusetts, for the wilderness of Maine. It was still the eighteenth century; Maine was a part of Massachusetts. Strong in his convictions, Francis Swan had determined to rear his family amid surroundings more suitable for the upbuilding of Christian character. He made his way through trackless woods following blazed trails for much of the distance until he reached the land of promise within the present limits of Franklin County. Barely twenty miles away was Norridgewock, the site of the Indian village that colonial militia had destroyed some fifty years earlier in reprisal for Indian attacks on the white settlements. That first year of Francis Swan's was a trying one; the rigors of the climate, the clearing of the soil, the arduous labor of tilling and planting and husbandry, were quite different from the life to which the family had been accustomed. A second year they struggled on; a third was fixed as the last attempt, after which they would return to the Merrimac Valley, if the farm should not show signs of yielding a living. But they stayed! New Sharon, Maine, was not a large or a specially thriving community, but Frederick, son of Francis, returned there at the end of his service in the War of 1812. And there he married a Friend and became a member of the local Meeting.

To Frederick and Patience Mott Swan were born twelve children, nine of them living to maturity. The mother was a minister; she was given to hospitality; to their home came ministering Friends on "Truth's horses"—or on more ordinary steeds. Little Benjamin, next to the youngest, was often sent out on horseback to summon neighbors and the "hands" from the fields to come to the house for a meeting for worship. Mother Swan at times herself felt the call to travel and attend meetings, and thus it was that elder sisters found their early vocation in "mothering" the little ones during lengthy sessions of Monthly or Quarterly Meetings or trips to neighboring Quaker settlements. It must have been an interesting and fascinating home life, and in it were developed those traits of character, habits, and principles that made the Boston house a genuine Christian home, hospitable, cheerful, far-reaching in outlook, influential, and never-to-be-forgotten.

Father Swan had even sung in the choir before he became a Friend. Was this perchance one of the influences that made the sisters so broadminded, so willing to remain loyal to their Meeting, even when changes that did not appeal to them personally were brought in—a pastor, music, and many methods to which they were unaccustomed? But they continued to come, just the same. "No one can take our Meetings from us; it is *our* Meeting," they said after Isom P. Wooten had been called to Boston as our first pastor. In the new house of worship on Townsend Street, Roxbury, the sisters became loyal supporters of the new regime, and all our subsequent pastors can give testimony to their faithful help—David M. Edwards, Wilbur K. Thomas, Walter F. Dexter, J. Edgar Williams.

The stress laid by Friends on a Christian education for their children is well exemplified in the Swan family. There were sent to Friends School in Providence, Rhode Island, all but one of the children who grew to maturity. What this meant of sacrifice to the parents and to the brother, who because of delicate health remained at home on the farm, we can but faintly realize in these easier times when educational privileges are so many. The records of Moses Brown School, the then Friends School, show that in 1850, Abby E. Swan, the eldest child, entered, followed the next year by Rachel M., after her years of student life to become the wife of Alfred Smiley. In 1853, Mary B. joined the older girls and by 1855 the next two sisters had come, Elizabeth W. and Martha C. The war year of 1861 saw the younger children leave the country home for the far-away school on Narragansett Bay, Olive H. and Lydia B., while in 1862 came the brother, Joseph Benjamin, completing the family record for school attendance. With classmates like Augustine Jones, Timothy B. Hussey, Sarah Smiley, Avis Battey, John Henry Douglas, Robert Douglas, there were formed lasting friendships. Instructors there were whose knowledge, judgment, method, and character left little to be desired, Charles Atherton, Gertrude Whittier, cousin to the poet, Anna M. Mekeel, Joseph Cartland, Rebecca Marble, John F. Rowell, and the Smileys. In 1860, four of the Smiley family were on the faculty, Albert and Eliza being "principal teachers," Alfred assistant principal, and Rebecca Smiley an instructor.

The elder girls married soon after they had finished their schooling; three other children had died; and for the central figures in the group Boston and an independent career had a thrilling appeal. It was no light thing in those days for country girls to leave home and earn their own livelihood; rarely did women venture beyond the family circle, unless they married or taught school. For these sisters the first step was to take a room in Boston and establish themselves in a profession. The Boston Directory for 1867 carried the name "Martha C. Swan, Dressmaker, 147 Court Street." The next year Mary B. and Elizabeth W. Swan are listed as "Milliners." In 1869 their uncle, Ephraim E. Swan, joined the household now established on Edinboro Street, where they took "paying guests." The night of the great fire in 1872 they left hurriedly with what belongings they could take in their hands, and within a few months they were able to open the new home on Beacon Hill at No. 2 Derne Street.

The two older sisters gave their attention to the house and guests, while Martha chose to continue work outside. Dressmaking she gave up as an occupation, and answering an advertisement of *The Youths' Companion*, she got the position partly on her excellent penmanship, entering on her long career in the financial department as cashier of the Perry Mason Company and trusted confidante of Daniel Sharp Ford, the proprietor.

Until the uncle died, First Month 15, 1890, he made his home with the three nieces. He was the valued head of the household and an esteemed elder who sat at the head of meeting and is recalled as exercising a remarkable gift of Scripture quotation. Market-basket on arm, he would sally forth to Fanueil Hall Market, but on the way was usually tempted aside for friendly chat with business men who were Friends and who welcomed him to their offices.

One of the callers at the home, with whom Ephraim Swan enjoyed companionship, was John G. Whittier. It was usual, during those winters of the late seventies, for the poet to spend some time at the old Winthrop House on Bowdoin Street, whose windows looked out on the brick stories of No. 2 Derne Street. From the parlors he could often be observed in his room at the hotel, contemplating the Reservoir, the State House, and the western sky over Boston Common. Days there were when he came across to visit, and the daughter of Olney T. and Susan H. Meader recalls happy occasions in her childhood when she was taken by her parents to the Swans' and sat watching the poet as he rocked to and fro in the plush "patent rocker," listening eagerly to his kindly talk.

Years passed, and the sisters, each in her own way, enriched and ministered, radiating happiness to all who came within the charmed circle. The first break came when the youngest was called away, Martha C., who died Fifth Month 6, 1928, aged eighty-eight. On the 8th of First Month, 1929, Mary B. went to the heavenly home, at the ripe age of almost ninety-three. Elizabeth W., in failing strength, lingered two years more, cared for to the end by her devoted brother, Joseph Benjamin, and his wife Elizabeth, by affectionate nephews and nieces, among these Fred M. Swan, Sue Smiley Underhill, and Dr. Mary H. Swan.

Among the singularly lasting influences of this home are certain characteristics in each of the sisters. The first was an abiding faith in Jesus Christ and a humble dependence upon him. Brief Scripture quotation or simply worded prayer was all the public utterance to which they gave expression, yet this sufficed to embody their trust and belief. Again, there was an absolute honesty and sincerity of character, which made them seem at times almost too incisive in opinion or judgment. They spoke straight out from the heart and truth lay in every word. Elders and overseers of the most perfect type, born to the purple, they were. They were too modest to sit "facing meeting," except on rare occasions, but their strong personality could be sensed as soon as they entered the meeting-room. A third characteristic was their love of and sympathy with young people. Single women, New England to the core, yet as maternal and comprehending as ever were found. Nephews and nieces came and went, spent long holidays under their roof, brought friends and associates; jollity and laughter and lightheartedness made the parlors ring, and the aunts were not the least gay of the party. Then would come the Scripture reading and period of silence, broken often by a few words of petition and thanksgiving, or poetry quoted from memories richly stored. And the children and young folks loved it all, stayed as long as was permissible, and looked forward to returning visits.

Mary B. Swan was the homemaker and homekeeper; her hospitality knew no bounds; she welcomed the guests; she saw that the table was filled to overflowing with good things to eat; she kept talk in interesting channels. Always we think of her as a saint with a shining face. Our first glimpse of her was in old Wesleyan Hall on Bromfield Street, where in the early nineties meetings were still held, and in the dim and murky gloom her face stands out in memory as one that drew and held the attention of young people, with the brightness not only of outward feature and coloring, but lovely from the shining soul within. She did not need to rise and repeat Scripture verses to tell us that God is love; her whole countenance told us that she was the child of a loving Heavenly Father. Down the years recollection follows until one Sunday morning we attended a little family meeting for worship which was held in the home after it became difficult for the sisters to attend elsewhere. Quietly she sat during the prayers and Bible readings; then after a short pause she leaned forward in her chair and began to repeat stanzas of an old hymn of James Montgomery's composing. Verse followed verse with perfect enunciation and exactness of phrase, until at last she settled back in the armchair.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword in the hour of death,
He enters Heaven with prayer!

"O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod,
Lord, teach us how to pray!"

Speaking with our late Friend, Thomas J. Battey, about this incident, he remarked: "Why those are the verses we learned at Friends School from a little volume prepared for use in First-day and boarding schools and for family use." Issued in Eleventh Month, 1853, this book was no doubt used that first year when Mary Swan entered the school. Fourscore and an added decade, and still those beautiful stanzas were treasured in memory. To the last this Friend kept vigorous in mind and spirit, faithful to her trust, her path shining "more and more unto the perfect day."

Elizabeth Swan was the Bible School teacher, endowed by nature with tact and perseverance, and gifted by training and education to impart a love of the Bible and of the Savior. For long years she taught a class of junior age in the First-day School; Scripture passages were memorized, gems of devotional poetry stored in young minds, and practical lessons instilled in impressionable hearts that came under her tuition. Parties at her home were eagerly anticipated, gifts were forthcoming at Christmas time, and her former pupils all testify today to the lasting value of what they learned from Teacher Lizzie. And as she aged there came a time when she was graduated to be teacher of the Adult Bible Class, and who can ever forget her incisive questions, calculated to make even the stoutest elder quail if it so happened that he had not his "lesson" well in mind. "Thee doesn't know where Beersheba is? Well, well! Will some one take the map and show this Friend Beersheba?"

Martha C. Swan was a pioneer business woman, though she would have been too modest to class herself with Susan B. Anthony, Mary A. Livermore, or Maria Mitchell. Her name was not linked with an outstanding cause like temperance or woman's rights. Women had not begun to take up business careers in any large way in those years following the Civil War. Martha Swan was therefore a notable figure as she entered the office of Perry Mason Company. Large sums of money passed through her hands; her capacity for work seemed unlimited. Mental alertness, quick wit, an almost instantaneous sensing of the right or wrong of a question, rectitude, force of character—these qualities stand out in strong outline as her upstanding figure comes to mind.

Mary, the homemaker; Elizabeth, the hostess and teacher of youth; Martha, the business woman, the "man of the house;" yet in each case there were characteristics that seemed interchangable, so manifold were the abilities each possessed, so interwoven their lives. Kindly, straightforward, cheerful, capable, versatile, a product of old New England at her best, were these sisters whom we knew best of the large family. It is with these three in Boston that our story has to do, but one would like nothing better than to speak of each of the others in

turn and pay tribute to them also, for they were all "of one household of faith."

In Twelfth Month a meeting was gathered for the last time in this Quaker home. The brother, the nieces and nephews, the friends of later years, were there to pay tribute to the last of these notable sisters in whose lives there had been such distinction. Not a Friend present but could feel the closing of a long page in the record of Friends in Boston, a page that shall be honored so long as memory endures.

FRIENDS SPEED DEPARTING DELEGATES

Some New York Friends were at the pier on January 20, to speed on their way the American delegates to the General Disarmament Conference. On behalf of them and other Friends, L. Hollingsworth Wood addressed to them the following message:

"As Chairman of the Committee on Affiliated Service of the two Yearly Meetings of Friends (Quakers) in New York, I write to convey to you a message of enthusiastic goodwill and confidence as you embark upon your difficult task. Round the world rings the cry of men and women hoping for results not only in technical disarmament but an increase in the forces of goodwill which must constructively control the world.

"As I write, a letter comes from J. B. Howie, a prominent Friend in Australia, which speaks of the great mass meeting in Melbourne, and a petition signed by one hundred twelve thousand names; generals and war-veterans as well as women of the ranches are in this list, and the President of the Blinded Soldiers' Association.

"May I, in closing, quote Mr. Kipling's lovely words to his native county, Sussex:

'So we, in godlike mood,
May of our love create our earth
And see that it is good.'

"From the Quakers in New York, Northern New Jersey, and Vermont you bear with you their hopes and prayers for a successful conference where with strength and patience you may be able to formulate a comfortable answer to the anxious hearts of all those men and women who tremble on the verge of losing faith in man, and God, and all things."

History tells us that brute force has given way to law; Christ and his church foretell that law must give way to love. The present-day duty of the church consists in witnessing to the light, in preaching these good tidings as part of the Gospel of the Kingdom committed to it, so that the truth may have a fuller way among men.—WM. C. BRAITHWAITE.

PRESENTING THE CASE FOR PROHIBITION

Friends Board on Prohibition and Public Morals Appeals to Pastors and Workers

In a previous letter we set forth something of the urgency of the prohibition situation and the need for constructive action. Friends must be just as ready and as able, and with more regard for truth, to present the facts and arguments for prohibition as its enemies are in their attacks upon it. When the wets are pressing so vigorously for repeal, the general public must be made to see that such action will not lessen but greatly enhance the trade in liquor, and therefore multiply its evil effects, for history shows that wherever intoxicants are legalized neither the speakeasy nor general criminality is even lessened, much less eliminated. The real issue is not repeal of prohibition but elimination of the speakeasy, which has been made unnecessarily difficult by the defeatist attitude of those clamoring for repeal.

The church must strike hard both by example and by testimony for that "righteousness that exalteth a nation." Use the pulpit with power; a temperance committee in each Monthly Meeting, Bible school and Young People's Society, with some program at least once a month; call in well informed speakers, distribute informational literature, find out the attitude of candidates and *vote* so as to conserve the interests of prohibition. This topical outline of "The Case for Prohibition" is presented as a basis for study, for public and private discussions, sermons, etc. Other outlines, especially on the scientific phases of the alcohol problem will be given later.

1. *Obligations of the Social Order.*
   a. To teach obedience to the best moral standards, both in domestic and civil life.
   b. To decree both by custom and law the destruction of such systems as have rootage by permission or authorization of law, which are plainly detrimental to the public good.
   c. To get the public to see that the the highest and first duty as well as the right of government is to keep itself pure, as the guarantee of peace, liberty, prosperity and happiness.
2. *The Liquor Traffic Is a Social Evil.*
   a. Declared such by our Courts, Legislative Bodies, Business, Education, Morals and Religion.
   b. Everywhere and always it has been a positive liability to the social order, and likewise has always been a lawless institution in whatever form it has existed.
   c. It is not a State or local issue, for evil cannot be confined to geographical boundaries. For us it is a National issue, and under the law it could not be met except by a Federal Constitutional Amendment, for Congress had no power over the traffic except that of taxation and in territories and among the Indians.
   d. That which in the social order will not obey or be controlled can only be destroyed.
3. *Alcohol Is a Narcotic Poison.*
   a. See that the laws requiring the teaching on the question in the public schools are observed. Continue to teach in the home and the Sunday Schools the evil effects of alcohol.
   b. Ask a good physician to speak on the subject occasionally.
4. *Prohibition Has Proved a Blessing in Spite of Wet Denials.*
   a. Far less public drunkenness, as shown by statistics and common observation. Violation of law is no proof of failure, for bootlegging was rife under license.
   b. Wets either openly or by implication plead for violation, and thus encourage nullification.
   c. Repeal or modification would go far in proving popular government a failure, which would set a dangerous precedent on all other great questions. Keep what we have.

Prepared and issued by the Friends Board on Prohibition and Public Morals.

S. EDGAR NICHOLSON,
Chairman,
Media, Pa.

DORA B. CLARK, *Secretary,*
2410 Elsinor Ave., Baltimore, Md.

AIR MAIL FOR AFRICA

A postscript to a letter from Jefferson W. Ford reads: "Air mail letters will come to Africa from London if so marked, one-half ounce for 20c to 25c, but if over one-half ounce they are sent by ordinary mail. We have received letters marked air mail but not sent by air from London as they were over weight.

WELL WORTH READING

A reader writes to suggest that we call to the attention of our other readers a most excellent article which appeared in the December issue of the *Atlantic Monthly.* It is entitled, "My Country, Right or Wrong?" and is written by Ernest Elmo Calkins. Having already read most appreciatively the article in question, we heartily second the suggestion.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

WITH OUR COAL RELIEF WORKERS

The following excerpts from a letter received from the coal fields recently are typical in a general way of the reports received from practically all of the nine districts where relief is being carried on in six different states.

"This morning I had the chance to visit the finest kind of a Mulligan Kitchen one can imagine. The people of this community are aiding their own children from their own resources entirely. Here they feed about 150 children twice daily. They keep complete records of the children, their parents and the mine at which they work, and the child is allowed to eat according to the daily record of the employment of his family. The man in charge suggested that there were two small places just outside the city where conditions were miserable.

"One is at a place where it is quite evident the miserable and pitiful conditions of not only the children but of the whole village seemed to cry out their need. I got there as the children were opening their little lard cans containing in most cases a stale bun cut through the middle and a small dried-up piece of meat, some dried beans, and sometimes a banana, which made up their noon lunch. There was scarcely any imitation of playing among them, and the teachers remarked that it would be a God-send to furnish them lunches, if for no other reason than to overcome the dullness and listlessness of their pupils. At the other town, the conditions were the same. This community is the rendezvous of miners' families too poor to pay rent. Here they find abandoned company houses and free rent.

"Another community is as hopeless as the last mentioned. Off of the main highway, without farm lands, without farm machinery, the mine has the steel drawn, and the town seems to have a pallor of hopelessness. The people have given up! Dead smokestacks mark the mines, dead railroad crossings are covered with the dust and dirt of passing automobiles, and the huge percentage of empty houses are falling down or being torn apart. Company houses built for over $1,000 are now up for sale for from $15 to $50. Many are bought to repair others, and some, from their appearance, evidently have furnished kindling wood. One group of idle men at a street corner remarked that although they lived over some of the finest coal in that part of the country, they would suffer this winter from lack of warmth in their homes.

"From still another town came a note from the principal of the school, who is a very conscientious woman, saying, 'The State aid is not sufficient, and it has not come in for this month; so if you can help us, we shall be glad for your assistance. We have some boys and girls who have food only as we teachers give it to them.'

"We had a phone call yesterday from a colored community saying that the aid they were receiving had been withdrawn. The life of these colored people is desperate. They are the longest out of work, and no doubt will be absolutely the longest idle. Their common misery has made them pool their resources which is then spread out in a thin layer to all.

"We are planning on going out the first thing in the morning and see if we can't get our first group of women sewing. Personally (the writer is a young man), I can't even sew a button on well; but perhaps I can take clothing out for my assistant."

FEDERATING FOR INTERNATIONALISM

About seventy-five so-called private international organizations have headquarters in Geneva—church, student, educational, peace, women's, and the like. There is enough difference in their objects to justify the separate organizations; but as they all stand for internationalism, in a greater or less degree, there has been much overlapping and duplication of effort, even among societies of quite different groups; and much more, of course, among those of the same general type.

Consequently, one of the efforts of the Quaker Center in Geneva has been to unite all these organizations in one International Federation, which should make possible cooperation where appropriate, and share facilities and information. This Federation was formed about three years ago, and Bertram Pickard, of the Center, was named Honorary Secretary, as an acknowledgment of his services in creating the Federation.

At the Third General Meeting, held on November 30th, at the offices of the Federation — in the Friends' Center — the meeting passed a warm vote of thanks to Bertram Pickard for his services; and also asked him to convey to Friends "the cordial thanks of the Federation for the services placed at the Federation's disposal by the Society of Friends."

The Federation now includes fifty member organizations. It maintains a permanent Center of International Information of every kind. This alone would justify the Federation by its help to the organizations themselves, and to many visitors. It is working to simplify the procedure by which foreigners receive permission to remain for any length of time in Geneva; and is trying to arrange for better facilities for members of these organizations at League Meetings and in the League Library.

One special item in which all the interntional societies are interested is the housing of students, families, and others who are studying international affairs for any length of time. The Federation, therefore, is studying the requirements and the possibilities for an International Student House, special housing facilities for international workers or students with families, and international camps or other cheap housing accommodations for children and young people, many more of whom would visit Geneva if tents or barracks at low rates were available.

A CONTRIBUTION TO FRANCO-AMERICAN FRIENDSHIP

This is the sub-title for Marcelle van Etten's little volume on her "Impressions of the United States," gained in her three months here in 1930, visiting as a French Friend. It presents to her countrymen a view of this country which is not often shown them — that of the homes, the schools, the children, and presented in the favorable light of one who was happy here, and who has seen the best of our middle class—"the most interesting for observation, as it forms the mass of the nation, and is wholesome, substantial and good, morally and physically."

The book "is to our virtues very kind,
And to our faults a little blind."

The great care given to the training and education of children is emphasized, together with the money spent on schools, and their democratic atmosphere. The lack of domestic servants, and the number of labor-saving machines for domestic use, are noted. New York is described in vivid colors, noisy and fantastic. "But New York is not America." Washington is "a very beautiful European city, even French." As for the true America, "there is one of its oldest cities, Philadelphia . . . How can I describe its almost provincial charm?"

Marcelle van Etten is astonished at the American hospitality and the universality of autos. She touches on the race question, sadly, but not accusingly. Why must the Negro be always a servant? Why must he be kept to the poorest quarters of a city, paying, nevertheless, exorbitant rents? She notices, as must all visitors, New York's dirty streets, "with papers lying about, waiting for the wind to carry them elsewhere." And she meets New York's garbage scattered along an

(Continued on page 71)

Quakers and the World Crisis

Friends of Five Nations Confer at Paris

This is the account of the small International Friends Conference held just preceding the Paris Disarmament Conference. It was delayed somewhat, having been sent to England for final preparation.

TAKING advantage of the coming of several Friends to Paris for the international Disarmament Congress at the end of November, a conference of Friends was held at that time, to consider the present world crisis, and the responsibility resting upon Friends. Twenty to twenty-five were present from France, Germany, Holland, Great Britain and the United States. American Friends present were Richard Cary, Lelia Hughes, Frederick Libby, Effie McAfee and Carolena Wood.

The arrangements were made by the Paris Friends' Center, cooperating with London, and a reception on the first evening gave opportunity for hearing the point of view of several French speakers, among them Marc Sangnier, representing the Jeune Republique.

The Conference proper was opened by a brief statement on the present situation as it presented itself in each of the four chief countries represented. For the French Friends, the speaker was Professor Edmond Dumeril, of Nantes; for Germany, Hans Albrecht, Clerk of the German Yearly Meeting; for the United States, Richard Cary, our representative at the Berlin Center; for Great Britain, Harrison Barrow, of Birmingham.

Professor Dumeril described the view of the average middle-class Frenchman on the Peace question, his timidity, distrust of Germany, and new fear of the economic crisis into which he sees his own country being drawn. There is a movement toward cooperation between certain industries in France and Germany, even to hinder disarmament, for if Germany has an excuse to re-arm, the war industries will profit by millions of money. Many French admit the necessity for the revision of the Treaties, and hold to the ideas of the protocol and arbitration. Economically, the speaker felt complete disorganization to prevail, the bourgeois Frenchman blaming the Socialists for this. On the whole, there is a strong wish for peace in France, but a great feeling of fatalism, with no common, binding ideal.

Hans Albrecht spoke of the fundamental differences between the spirit of the French and German peoples. France the conserver, looking back to a great tradition of culture, and static; Germany, dynamic, and looking forward to the future. Germany is torn between Soviet Russia and Capitalistic Western Europe, and unemployment and distress increase the tension, with the parties of the Left hoping to lead her to Bolshevism, and of the Right to restore her to her old place in foreign policy. It is becoming more and more difficult to struggle for peace and reconciliation. But behind all the problems of politics lies the problem of people, living creatures of God, who can not be treated as goods and chattels. A key problem of the present situation is the relationship between France and Germany.

Richard Cary said that Americans have no conception of the age-old conditions of distrust and actual war which persist in Europe; have no understanding of the determining influence which that violent past of Europe exerts on the present relations between nations. America is now suspicious of Europe, feeling that selfishness is having its heydey there at present. As regards the people of Europe, the average American usually believes that they are much the same as himself. At present, the speaker saw a new spirit growing, proving the people to be better than their official representatives. In Germany, for instance, a greater effort is being made than usual by private individuals to help sufferers from unemployment. It is a sign of the change that is coming.

According to Harrison Barrow, one of the first needs is to persuade the world that its present economic system is wrong. Two of the chief contributory causes of our difficulties are the enormous deflation of gold, its value decreasing 30 to 40 per cent in a few years, and the increase in debts and reparations, internal and external. The cancellation of reparations and war debts would be of great value to Britain. Despite her troubles, there has been a fall in that country's death rate, as well as birth rate. A million and a half new homes have been built since the end of the war. England is moving toward a narrow and selfish nationalism, as shown by the panic election won by the cry of patriotism, by the reactionary House of Commons elected, and the measures of protection already in operation. We must get it into people's minds that no country can gain by the poverty of another.

These four statements formed a working basis for the Conference, which, after some general discussion, divided into three groups, each group to draft a section of the report or statement of the Conference, each draft being considered in turn by the whole gathering. The topics were Finance, including a universal monetary standard, war debts and reparations; Industry, including unemployment, and disarmament. These reports will appear later.

The Conference saw clearly that "the roots of human trouble lie in a wrong attitude of spirit towards God and man." Only along the paths of international thinking, international effort, and world-wide cooperation can our human problems be solved. The economic order can arise as world production is controlled, new and effective methods of just and equitable distribution planned, and the development of the individual as a free and whole personality sought in and through industry. A universal monetary standard is essential for financial stability.

However important may be the findings of this Conference, the fact that it was held is even more important—the fact that Friends of five nations met together on world problems, and tried to see common lines of action. It is hoped that this will prove to be only the first of a series of more or less regular gatherings of an international group of Friends to face the questions before Friends all over the world.

IMMEDIATE RELIEF

By I. N. STANLEY

"I can manage, if I can only have groceries!"

Statements similar to this one were used by a long line of men and women, who, day after day, moved slowly and at times impatiently to the window marked "Immediate Relief." Their needs were so urgent that lines of anxiety and care marked the faces of those once prosperous wage earners.

The situation recalls words uttered a long time ago: "As the heart panteth after the water brook, so panteth my soul after thee, O God." There are factors in life that really count, and they are acutely missed, if they are not possessed. Even Jesus could not have carried on if he had neglected "meat and drink," which was "to do the will of God." A satisfactory relationship between man and the "Maker of men" is vital and far-reaching. Some relations matter less, and others are set aside completely, when this one is brought to fuller fruition.

As groceries sustain the body, or thoughts, the mind, so relationship to God is able to satisfy the needs of the soul. "I can manage if I can only have" —God!

Denver, Colorado.

There is an invisible one who chisels the face into the meaning and attitude of the soul so that you can tell whether a man has been keeping up his life of prayer.—JOSEPH PARKER.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE WORD BECOME POETRY

"Double Dealer"

BY WALTER HENDRICKS

Robert Packard & Co., Chicago, $1.10

The weary reaction of those who examine books of contemporary—and often contemptible—verse, is to marvel that so many people can open and shut their mouths over echoed, derivative, third-hand (or rather, third-mind) words. "*Vox,*" we exclaim with Virgil, "*Vox et praeterea nihil!*" And, indeed, most modern verse is a mere ouijaboard for conjuring up the feeble and incoherent spooks of poetry; false, lingual, it is sound and scurry, signifying ambition. "Where," we sometimes ask ourselves, "is the poet who can be himself; who will write not with words and ideas, but from reality; who in all his poems—even in those where he makes aesthetic blunders—will write, not because his tongue moves but because his spirit lives?"

Walter Hendricks (a Chicago Friend) is such a poet as we desire. "Double Dealer" is not aesthetically perfect (nor was Shakespeare): it is sometimes reminiscent of Robert Frost in method of approach, in idioms; it is sometimes flat; it sometimes (as in the very fine "Next Friday") weakens a good poem by continuing it beyond its close. But it is always Walter Hendricks; it comes out of life and reality, whoso reads this book touches not a mere brain—but a man. Thus it is one of the original and real books of modern poetry, standing on the other side of that limbo where the myriad shadowy volumes of mere verse are blown idly to and fro, and on the firm height of authentic poetry.

Hendricks is a symbolist, who selects some facet of Nature to be his image, *not* for its own sake (though he loves also to make it beautiful in its own right), but for the sake of its freight of spiritual suggestion and significance. Whimsical, ironic, gay, sad, colorful, observant, he drifts or darts over the world like a dragon fly over a lake—here flashing rainbow wings in the sun, there poising on an ivory-and-gold lily. Swift-glancing, deft-choosing, he poises above the world; notices the phase of earth that promises most as a symbol of his own meaning; selects and shapes this, now with pungent humor, now with irridescent fancy. Such—a deft symbol of the wonder and romance of the world—is the charmingly lovely "In a Fish Store," written by an elf of poetry whose pen was dipped in fluent magic.

"Here in arrest lies a worldful of motion—
Suddenly taken from lake and from ocean:
Fish that have swum over corally strands,
Finned their way strangely by mystical lands. . . .

Filmy eye, fishy eye, what have you seen?
Watery lightning, O, where have you been?
Isn't it silly how stilly you lie!
Isn't it odd to be kippered and dry!"

And thus also he realizes for us those isolationists, the fence-posts that hold men (and nations) apart—"a brotherhood of blockheads" on whom winter sets deserved dunce-caps of snow; that stony field, the world, which teaches the spirit to watch lest its scythe-blade be blunted or broken; the yellow pencil of our bodily life (perhaps the unique poem of the book, sadly profound) that we have to watch wear down in the hand of the spirit; the black cat, beautiful symbol of the mystery of the world, that seems "a piece of the night." Thus, in these and many other images, like a whimsical mystic of poetry he gives us clues to a pungent wisdom—and a lost Eden.

There are in the world plenty of ideas and idealists, plenty of words and poses and theories, the world's need today is *incarnation*—the word become not brains, but *flesh*. We do not need men who think: we need men to make thought *real*. And it is refreshing to find in poetry what we lack there even as in our lives: the word become not phosphorescent intellect, but sun-fire of spirit. In poetry as in life, life; and we have it here. Walter Hendricks touches the depth: his poetry is real.

E. MERRILL ROOT.

Richmond, Indiana.

SHOULD PRISONERS WORK?

BY LOUIS N. ROBINSON

The John C. Winston Co., pp., 353, $2.50

This is quite an exhaustive study of the prison labor problem in the United States.

An effort is made to explain the gap between the theory and the practice of employing prisoners. "Social reformers often allow their minds to advance from goal to goal without always realizing that in sober fact and practice their first objective has never been attained." The facts have been obtained from state and local officials and here correlated, the author says, with the earnest hope that "the book may serve to increase the interest of our citizens in the employment of prisoners." It is a subject which closely concerns not only the prison warden and the student of social conditions, but the taxpayer, the business man, and the union workman as well.

That prisoners should work, and work hard, because they are being punished, is readily conceded by most people, and the penologist insists that work for the common run of prisoners should form the foundation of training and care. In the light of such questions: Is imprisonment at hard labor a farce or a reality? Should prisoners work when free men are unemployed, or should the imprisoned man degenerate in idleness rather than compete with free labor? and all the phases of the subject they imply, his conclusion is that "there is no one who does not recognize for one reason or another the fact that work should be provided for prisoners."

The extent of employment in prisons, the causes of unemployment, the systems of employing prisoners, and the problems of prison industrial management based on the reports received and tabulated, place the whole matter before the interested reader in succeeding chapters making a thorough, comprehensive analysis of prison labor in the United States today. Costs, wages and profits of prison labor, and the kinds of work found most practicable, in both local and federal institutions, are also considered with the difficulties involved.

A chapter on Conclusions makes one fact stand out and that is "the glaring discrepancy existing between the accepted theory that prisoners should work and the all too extensive practice of keeping them in idleness." "To make bricks without straw is easy compared with the task of making decent citizens out of criminals without work." A prison which keeps its inmates in idleness can never serve society in any but a pitiful and inadequate way. And though it may be extremely difficult to put prison industries on a paying basis financially, they should always be set up as a part of a sane penological program. On the whole, the state-managed systems of prison labor offer better opportunity for proper control and training of the prisoner; the responsibility is where it belongs and the problem of properly conducting the industry becomes one of management. "It should be emphasized that the installation of no one system as such is a solution of prison labor problems." Existing law determines many of the conditions of prison labor, such as the system or systems that can be used, hours of work, industries that can be selected, the percentage distribution as between different industries, the use or non-use of motor and electric power, and the necessity of marking the goods in some dis-

tinctive way. The legal setting is frequently altered to the detriment of the prisoner, and it can likewise be changed to benefit him. "It is our firm conviction that many changes in plant structure and equipment will have to be made before we can hope to see a majority of the inmates employed. Particularly is this so if a reasonable labor policy is to prevail in county and municipal jails. . . . . An expert on prison industry probably would find it necessary to scrap many an old prison plant and to construct others in order to devise a proper type of prison employment." Proper attention to financial matters most emphatically does not mean exploitation of the prisoner.

The author finds that the most important underlying cause of unemployment in prisons of every kind is the absence of any settled public opinion in favor of adequate work—any definite popular support such as sane prison labor policies enjoy in Europe. "While it is idle to believe that we can build within prisons an industrial system as good as the one on the outside," he concludes, "this must not be considered an excuse for maintaining delinquents in idleness, because so long as prisons are still necessary we are under direct moral obligation to make them institutions for the betterment of humanity."

GERMAN QUAKERDOM

Friends who may have it in mind to attend the German Yearly Meeting next summer will be glad to know that the date will be August 24th to 28th. The place has not yet been decided upon, but will be at the March meeting of the Yearly Meeting's Executive Committee.

Wilhelm Hubben, who was in this country last winter, teaching at Westtown School, and who afterward travelled to the Pacific Coast, speaking to many groups throughout his stay here, has now undertaken the editorship of the *Monatshefte*, the paper of the German Yearly Meeting. He is also principal of a large school in Magdeburg, and will thus be carrying a double burden.

German Friends are giving much thought to the possibility of founding a German Quaker School near a city in mid-Germany. Such a school would serve as a rallying point for the Quakerism of all Central Europe. There can be no doubt of its value if it can be successfully started, and the German Friends have received one or more very advantageous offers of suitable buildings. The great question is whether German Quakerism can find enough of the right teachers, and whether, indeed, it is strong enough to bear the burden of such a school.

Friends who have visited the hospitable home of Pastor Wilhelm Mensching, at Petzen, Buckeburg, Germany, or who met him during his visit to the United States in 1928, will be glad to know that on January 1st he became Secretary for the Fellowship of Reconciliation in Germany.

Pastor Mensching went to Africa as a missionary when he was twenty-three, a few years before the war. The fact that he was the only European present at the Pan-African Conference in the United States in 1928 is a testimony to the esteem which his distinguished work in Africa has won for him. The war, however, put a stop to his good work. After many sufferings and vicissitudes, he returned to Germany. He has seen race hatred and international distrust, and their effects in nearly every continent of the world. The result has been to make him an apostle of fellowship. He joins the staff of the F. O. R. with conviction and enthusiasm.

The better we understand Jesus, the more we shall know of God.

Financial Statement

Consolidated Report of United Benevolences
April 1 to December 31, 1931

Yearly Meetings	Total Contributions 1930-1931	9-Months Contributions 1930-1931	9-Months Contributions 1931-1932
Baltimore	$ 6,175.80	$ 3,966.40	$ 3,414.98
California	567.00	189.00	44.50
Canada	1,012.50	357.50	50.00
Indiana	25,535.65	19,510.65	13,261.61
Iowa	13,671.98	8,881.04	5,520.95
Kansas	3,434.27	2,443.79	723.20
Nebraska	1,642.72	926.80	696.33
New England	10,014.60	8,113.26	8,114.21
New York	4,689.26	4,029.20	2,792.92
North Carolina	8,052.89	5,767.63	4,116.02
Western	13,495.22	7,402.16	5,557.61
Wilmington	4,436.90	1,991.57	1,400.48
Oregon	774.66	728.66	790.30
Other Sources	6,066.87	3,174.59	3,497.70
Special Appeal	275.00	270.00	
Christmas Offering	342.96	172.29	
Western, 1930-31			138.45
Totals	$100,188.28	$67,924.54	$50,119.26

Boards and Agencies	Budget Askings 1931-1932	9-Months Proportion of Askings	9-Months Receipts
A. F. Bd. of Missions	$ 91,460.86	$68,595.65	$44,563.27
Peace Association	1,276.27	957.20	515.70
Young Friends	3,402.98	2,552.24	1,420.05
Prohibition	372.14	279.10	148.92
Education	212.92	159.69	85.07
Religious Education	2,036.79	1,527.59	831.10
Aged Min. and Miss.	4,254.04	3,190.53	1,714.20
Emergency	2,000.00	1,500.00	840.95
Totals	$105,016.00	$78,762.00	$50,119.26

United Budget for year 1931-1932	$105,016.00
Receipts to date	50,119.26
Balance to be raised by March 31, 1932	$ 54,896.74
Nine Months' Proportion of Budget	$ 78,762.00
Nine Months' Receipts	50,119.26
Nine Months Shortage	$ 28,642.74

QUAKERDOM · AT · LARGE

Sylvia Thomas, of Des Moines, Iowa, Friends Meeting has taken up work with the American Friends Service Committee in Madisonville, Kentucky. She is the daughter of Percy M. and Gaynelle Thomas.

* * * *

Sarah H. Trueblood, widow of Benjamin F. Trueblood, who makes her home with her son-in-law and daughter, George H. and Lyra T. Wolkins, at Newton Highlands, Massachusetts, attained her eightieth birthday on January 6, and spent a very happy anniversary day in fair health. Her interest in everything that touches the spiritual welfare of the world, especially of Quakerism, increases and broadens as the years pass.

* * * *

At its annual session in November, Baltimore Yearly Meeting appointed the following list of delegates and alternates to the forthcoming session of the Five Years Meeting, which will open at Richmond, Indiana, October 18, 1932: Delegates — J. Hoge Ricks, Margaret T. Carey, Lindley D. Clark, Mary M. White, Edith S. Silver, Howard H. Hoge. Alternates—Joseph L. Hare, D. Elton Trueblood, Vernon L. Brown, Jesse A. Stanfield, R. Ernest Neave, Elizabeth H. Wilson.

* * * *

W. Glenn Roberts, minister at Lafayette Avenue Friends Meeting, Brooklyn, N. Y., has been released for three months or more from his congregational activities that he might assist with the relief work among the suffering miners of Pennsylvania and West Virginia under the auspices of the American Friends Service Committee. Arrangements have been made to carry on the local work, Howard Carey to have charge of the Forum and Dr. Charles Cook of the pulpit supply, while others will assume also some of the tasks usually left to the pastor. It is being done in the spirit of helpfulness and the earnest desire to share where the need is great.

* * * *

The Baltimore Young Friends Conference will be held at Baltimore, Md., on February 6-7, arrangements for entertainment being shared jointly by the two local meetings. The general topic will be "Christianity and the Economic Unrest." Strong speakers have been secured and full plans are under way to make the occasion very worth while. Douglass V. Steere of Haverford College, Jesse H. Holmes of Swarthmore College, and Broadus Mitchell of Johns Hopkins University are included among the speakers. The Saturday sessions will be held in the Park Avenue Meetinghouse and the Sunday sessions in the Homewood Meetinghouse. Merrill Hiatt, 1501 Park Avenue, Baltimore, Md., will gladly give further information regarding this two-day opportunity.

* * * *

In a series of forum meetings to be conducted at the Friends Meeting in Poughkeepsie, N. Y., on the subject of Disarmament, the first speaker was to be Dr. Henry Noble McCracken, president of Vassar College, who was to speak on the evening of January 24 on "War and Human Nature." The second meeting on January 31 will be addressed by Dr. Louise Fargo Brown, associate professor in the history department at Vassar, on "Tolerance and Patriotism." February 7, Professor Karlin Capper-Johnson, assistant professor on international relations at Syracuse University, will give an interpretation of the problems of the Geneva Disarmament Conference. The last meeting on February 13 will hear Frederick J. Libby on "Disarmament and National Security."

* * * *

Announcement comes to us from Tokyo and Lansdowne of the engagement of Elizabeth Jane Thomas, daughter of Wilbur K. and Elizabeth Thomas, to Gordon T. Bowles, son of Gilbert and Minnie Bowles. The wedding is to take place at Tokyo in June and the young people expect to return to this country by next Christmas. In the meantime, Jane Thomas will continue her work as secretary to the President of Ginling College for Women at Nanking, and Gordon Bowles will prosecute his studies in anthropology, in which field he will continue his post graduate studies for his doctorate at Harvard after returning to the United States. According to the London *Friend*, important discoveries are reported to have been made quite recently by Gordon Bowles and by the Rev. J. Huston Edgar, an Australian member of the China Inland Mission. All that is known so far is that the two men set out from Tatsienlu, the missionary's headquarters in the Border country between China and Tibet, crossed a pass 11,000 feet high, and found at Sharator, eight days northeast of the starting point, evidences of unsuspected prehistoric culture at a high altitude.

NEWS OF OUR MEETINGS

At Gray Friends Meeting near Carmel, Indiana, where William J. Cleaver is serving his sixth year as pastor, have recently occurred two interesting events. Following a business session of the Monthly Meeting, a church night program was given when the new members received during the past five years, thirty-seven of them, were guests of honor and for whom a banquet was given. Then, just before Christmas about seventy-five of the church members surprised their pastor and his wife by carrying to their home a very liberal offering of material things with a combination of the Thanksgiving and the Christmas spirit, and a bountiful supply of good cheer and encouragement, and spent a pleasant social time together.

* * * *

Orville Fisher, pastor of Arba Meeting and evangelistic superintendent of New Garden Quarterly Meeting, recently helped in a three weeks' series of meetings at New Garden, near Fountain City, Indiana, assisting the pastor, Logan Hunt. His sermons were very plain and practical and were much appreciated by those who heard them, and there was spiritual growth among the members. Each Sunday evening Arba Friends came and joined heartily in the song service.

* * * *

The *Pasadena Quaker* is the name of a publication of eight pages issued under the supervision of the publicity committee of First Friends at Pasadena, California, of which Barclay C. Winslow is chairman. The news of the various departments of church work and interest is thus brought to all members each month. F. Albert Ellis is managing editor. The young people of the meeting have used the medium of religious drama for several occasions this year. Recently one play was given in the Pasadena Tournament of Religious Drama, another for the Bible school and before the members of other branches of Friends at the Orange Grove Meeting, and a Christmas play. The last occasion was the first time the extension of the platform and curtains were used. Dr. Khalil Totah of Ramallah, Palestine, is an occasional speaker in the meeting.

* * * *

A Christmas play entitled "Memories," written by Elizabeth H. Emerson of Las Vegas, New Mexico, was given as a part of the Christmas Program at Palmer Lake, Colorado, December 23. This delicate and artistic piece of work depicts Mary the Mother of Jesus in the home of John, the Disciple, about six months after the crucifixion. The other persons in the play are John, Rachel, his wife, and Marcus and Martha their two children, aged twelve and seven, respectively. Many of the incidents depicting the attitude of Jesus towards children, as shown in the gospels, are brought out and at the last Mary tells Rachel the story of the nativity beginning with the annunciation and ending with the birth of the babe in

a stable at Bethlehem. The scene ends with a living picture of the manger and child. The characters were well chosen, Mary being taken by a lady of Catholic faith, and the two children were members of the Pike's Peak Woodland School. Winifred Arundel Slavick, a Friend, coached the play.

* * * *

Hiawatha Quarterly Meeting, in Nebraska Yearly Meeting, was held at Greenfield, December 19-20, when interesting reports were given of the various departments of work in the local meetings. A principal item of business was consideration of a request from South Fork Monthly Meeting that Riverside, an outpost in their work, be set off as a Monthly Meeting. Frank Woodward gave the message on Saturday night, John R. Bowen, Sunday morning, and in the afternoon Roy Dunnigan. Greenfield extended cordial hospitality and the fellowship was an enjoyable feature.

* * * *

Minneapolis, Minnesota, Friends welcomed 1932 with a "family dinner" at one o'clock New Year's Day. Songs and seasonal talks featured the dinner hour, and a variety of games sped the afternoon hours most pleasantly. Friends of Roscoe C. Coffin will be glad to learn that after his second visit to a Rochester hospital he is convalescing well at home. B. Horton and Minnie Truman celebrated their golden wedding anniversary, January 11. While the day was spent quietly, Friends remembered them with flowers and other evidences of good wishes.

* * * *

The Farmington Friends Church, near Macedon, New York, was greatly favored in their Christmas service this year. A fine group of young people presented W. Russell Bowie's "Christmas Pageant of the Holy Grail" on the night of December 20. Many declared it to be one of the most worthwhile Christmas services they had yet seen. The story is gathered about the well-known scenes of the Knights of King Arthur in their quest of the Holy Grail and the pure life. It contains a very fine life lesson, and has a real message for all. It was directed by the pastor and his wife, Arthur and Lillian Hammond, assisted by Lizzie Stevenson, Lillian and Bertha Popenhusen. The choir rendered beautiful music throughout the service.

* * * *

On Sunday night, December 27, the choir of the Friends Church, Macedon, N. Y., was in charge of the music in the M. E. Church at Victor, N. Y. And on Sunday morning, January 10, the Victor Church returned the visit with a vested choir of twenty girls accompanied by a Gospel Team of young men. The fellowship between these two groups was very beautiful and helpful to both churches. It is good to see such strong groups of youth leading in Christian activities. On each occasion the Friends pastor, Arthur Hammond, was asked to bring the sermon message.

* * * *

The young people of the Farmington Friends Church are well represented in educational institutions. They seem to be deeply in earnest about preparing for life's work. Besides the fine group in the local High Schools, there are several reaching out for further training. Jennie Padgham and Berniece Reynolds are students of the Genesee Normal College. Leonard Padgham and Walter Hammond are attending Oakwood School. Ruth Grinnell and Olga Keith are taking nurses' training at Rochester, New York.

* * * *

George H. Moore is serving his eighth year as pastor of Friends Church in Ridgefarm, Illinois, with Helen Hester, a member of the Meeting recently recorded a minister, assisting him in the work. Preceding Christmas the Ridgefarm Meeting, under the direction of the missionary committee, sent a box filled with many useful things to the Ransomes in Tennessee. Helen Hester was formerly a teacher in the mission field there and has helped to inspire Friends to contribute to this needy field. Since Christmas another well-filled box under direction of the same committee was sent to the American Friends Service Committee in West Virginia.

* * * *

F. Murray Haworth and his wife came to Muscatine, Iowa, September 1, to begin pastoral work, after two years of service in Iowa Yearly Meeting, when a reception was given them in the church parlor and a dainty luncheon served. Religious Education week was appropriately observed with a Sunday message and a Thursday night program of music and short talks on values to young people in this field. Rally Day received especial attention and the attendance goal of a hundred was almost reached. A visit of the Jubilee Singers from Prentiss, Mississippi, was much appreciated. A basket dinner was served at the church, in which they shared and in the afternoon they gave a very fine program. Dr. H. C. Bedford and a gospel team from Penn College were present recently. He gave a fine address in the morning meeting and after dinner at the church all drove to "Wildcat Den" State Park for a short tour. In the evening the gospel team had charge of the service. A harvest festival was held in the church basement with an interesting program under the direction of the music committee, when gifts of canned fruits and other good stuffs were presented to the pastor and his family. Jamaica Day was also observed, and during the past five weeks at prayer meetings a book on stewardship, entitled "The Way to the Best," has been studied, reported on and discussed with much profit.

* * * *

The closing of a successful year of work was observed by Friends at Newmarket, Ontario, in a church supper followed by reports from the several departments of work that were very gratifying. Appreciation was expressed for the good work of the pastor and his wife, and as the doctor had recommended that Frank C. Guyatt should take a complete rest in the interests of good health, the congregation agreed to grant him and his wife a three months' holiday with the hope that he may speedily regain his health. The meeting has been very active in social work and has also enjoyed an increase in membership.

* * * *

For the first time in a number of years Butternuts Quarterly Meeting, in New York Yearly Meeting, departed from its custom of holding the mid-winter sessions simultaneously in the local meetings. It was held at Upperville with good interest and fair attendance. Elizabeth and Isaac Hazard arrived during the business meeting and remained throughout. She spoke on Sunday morning and Rev. Webster of Sherburn in the afternoon. While the attendance was not as large as last time at Unadilla, those present felt amply repaid for the effort. The local meetings were well represented at one or more of the sessions. Encouraging activity reports were given under direction of department superintendents: Religious Education by Eleanor Fisk; Missions by Mae Russell; and Esther Vore Krumm

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Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

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E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

as superintendent of Young People, arranged for the Saturday evening program with music, a pageant by Upperville Friends, and an address by Mahlon D. York on "Choose not the Better, but the Best."

LOS ANGELES NOTES

The lot adjoining the church has been cleared of stones and rubbish and will be used for basketball or tennis by some of the young people.

R. Ernest Lamb is taking steps to have more quiet between the meeting of the Sunday school and the morning meeting for worship. He called attention to the need for reverence in the meetinghouse in a recent issue of the Sunday program by the following:

Friends rightly refrain from considering their church or meetinghouse as sacred in itself.

Of old, men Friends did not remove their hats until seated, lest a worship of the house might be suggested. They did, however, enter reverently, not because of the place but because of the presence of him in whose name they met.

We come today not primarily to sing a hymn or hear a sermon, but to worship God. We are gathered according to his promise in his presence.

Let us therefore gather quietly, reverently and prayerfully, conscious always of his presence in our midst.

A CONTRIBUTION, ETC.

(Continued from page 65)

otherwise pleasant bathing beach "not far from Atlantic City." She sees our "cemeteries of autos" along the railroad track.

And so at last she leaves America, "where we have met so much sympathetic understanding, gained so many new acquaintances—and received so many presents."

The book is fittingly dedicated to Alfred and Grace Lowry, long the American representatives at the Friends Center in Paris—"who were first in Europe to make me love America."

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In order to reduce our stock before taking inventory, we are clearing out the following books at greatly reduced prices. In most cases, we have only one copy of a title, so order early.

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TRAINING FOR WORLD FRIENDSHIP....Ina Corinna Brown

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BIRTHS

BURKETT—To S. Russell and Edna Burkett, Friends parsonage, Fountain City, Indiana, November 20, 1931, a daughter, Kathryn Elizabeth.

GILBERT—To J. Wendell and Lula Mae Gilbert, Russiaville, Indiana, December 10, 1931, a son, John Stout.

MARTIN—To Gordon and Karlena Schmoe Martin, Newberg, Oregon, December 27, 1931, a son, Vern Schmoe.

SHUGART—To Herbert and Marie Shugart, Noblesville, Indiana, R. F. D., December 16, 1931, a daughter, Mary Jane.

STATZER—To William and Martha Statzer, Noblesville, Indiana R. F. D., December 6, 1931, a son, Merlin Van.

STOUT—To Burrell and Lelia Stout, Russiaville, Indiana, December 9, a son, Richard Morris.

WESNER—To Stacy E. and Mrs. Wesner, pastors of Lone Star Friends Church, Hugoton, Kansas, January 8, 1932, a daughter, Mildred Loraine.

WOOD—To Gerald H. and Helen Hester Wood, Palo Alto, California, November 29, 1931, a son, Thomas Alden.

MARRIAGES

KENWORTHY-LOWES—At the Friends Meetinghouse, Cincinnati, Ohio, January 1, 1932, Mary Lowes to Carroll Kenworthy.

DEATHS

AUSTIN—At Pasadena, California, December 2, 1931, Wilbur J. Austin, aged almost 79 years. Born in Wabash, Indiana, he was married to Emily J. Hampton in 1872, and their two children survive: DeRoy Austin of San Francisco and Birdsall Grable of Pasadena. In 1921 he was married to Edith Chambers who survives him.

BRIGGS—At Whittier, California, January 1, 1932, Olive Ann, wife of William P. Briggs, after a brief illness, aged 88 years. Born in Webster, Maine, she lived for some years in Central City, Iowa, and in Winthrop, Maine. She has been one of the faithful members of the Whittier Friends Church since its beginning in 1887. The funeral was conducted by her present pastor, Willard O. Trueblood, assisted by two of her former pastors, Edwin McGrew and Frank W. Dell. Her husband, 94 years of age, still lingers, though unable to realize his loss, and is cared for by their only child, Lillian E. Taylor.

CRAWFORD—At the home of her daughter-in-law, Mrs. Ben Thompson, at Stafford, Kansas, January 4, 1932, Sarah Crawford, aged eighty-nine years. She had been a member of Friends since 1890

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and had served the church faithfully in many different capacities during that time. Services were held at the Christian Church of Stafford, Kansas, with Guy W. Harvey of Emporia, Kansas, in charge.

GARDNER—At Macedon, N. Y., January 14, 1932, the infant daughter of Charles R. and Ethel S. Gardner. Funeral service in home of the grandfather, Charles H. Gardner, in charge of the pastor, Arthur Hammond. Interment in Friends cemetery.

HAINES—In Portland, Oregon, January 1, 1932, Albion W. Haines, in his 74th year. Born in Hardin County, Iowa, he came to Oregon in 1871 where he spent the remainder of his life. A birthright Friend, he became a member of First Friends at Portland in 1917 and was serving as an elder. His wife, four sons and one daughter survive him. It can well be said that he walked with God.

HINSHAW—At his home in Ridgefarm, Illinois, December 11, 1931, Dr. Dougan Clark Hinshaw, a birthright member of Friends. He grew to manhood at Westfield, Indiana, and after completing his medical course located at Ridgefarm, where he practiced his profession for nearly fifty years. He was a helpful member of the Ridgefarm Meeting. Funeral services were in charge of the pastor, George H. Moore, a friend from young manhood, assisted by J. Ross Fleming, pastor of the local M. E. Church.

SCRIBNER—As a result of an automobile accident in a snowstorm, December 7, 1931, John Scribner and his daughter Ruth, aged 72 and 38 years, members of Farmington Friends Church, Macedon, N. Y. He had long been the efficient chairman of the pastoral committee, and she was a nurse in the hospital at Canandiagua and for many years had been night superintendent, being very efficient in her profession. The wife, Katherine Scribner, and a daughter Helen, survive them. Interment in the Parington cemetery.

SMITH—At Emporia, Kansas, January 7, 1932, Charles A. Smith, aged fifty-one years. He had been a member of Emporia Meeting since 1908, and lived a quiet, consistent, Christian life. He had been in the employ of the Cemetery Commission for the past twenty years, having dug over four thousand graves during that time. Death came as he was digging a grave. Services were conducted at the Friends Church by the pastor, Guy W. Harvey.

SPEER—At the home of her daughter in Indianapolis, Indiana, November 27, 1931, Mary E. Speer, widow of John F. Speer, and daughter of Thomas and Susannah Bailey Hunnicutt, aged 87 years. Born near Wilmington, Ohio, a birthright member of Friends, she attended school at Dover Springs and at Earlham College. After marriage she lived at Bloomington, Ohio, where four children were born, all of whom survive: Elvin H. of Fort Worth, Texas; Mrs. Lena S. Clagett of Dayton, Ohio; Grace Anna and Mrs. John Bryan of Indianapolis, Indiana. She and her husband were active in the Friends Meeting at Grassy Run until they moved to Dayton, where also they gave much time and help to the church and community life, being a charter member of the Friends Meeting and an elder. Since the husband's death in 1913 she has lived in the homes of her children.

SWAN—At her late residence, 2 Derne Street, Boston, Massachusetts, Twelfth Month 14, 1931, in the ninety-fourth year of her age, Elizabeth W. Swan. She is survived by two sisters, Olive T. Sutton of Newberg, Oregon, and Lydia B. Taylor of Edwardsville, Kansas, and by one brother, Joseph Benjamin Swan, now of Tecumseh, Michigan. An account of her life appears elsewhere in this paper.

YOUNG—At Pasadena, California, December 17, 1931, Deborah Wilson Young, aged 77 years. Born in Hardin County, Iowa, she was married to Thomas C. Young in 1878. Five daughters survive her: Mabel Williams, Jessie Anderson, Carrie Parmlee, and Dorothy George, of Pasadena; and Ethel Rich of Bakersfield, California.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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